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Rev. James Hulme, Assistant.
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The Pacific Churchman

Speaking the Truth in Love.

SEPTEMBER 1, 1904

LAYMEN'S WORK.

There appeared recently an appeal by a layman of the diocese of Chicago that the Church "give the laymen a chance." The writer's point was that the laity were kept often in entire ignorance of the business and financial aspects of much of the Church work and that generally speaking they were not given by the clergy much opportunity for initiative or to acquire the feeling of responsibility. Such a suggestion seems perplexing in view of the constant appeals to the laymen to come forward and work. Yet the reality of the condition which the writer describes can hardly be doubted. There is a clerical class feeling which makes a clergyman jealous of interference. There is a frequent disregard and almost scorn for the opinion of laymen. There is often the attitude on the part of a rector that a vestry is a necessary evil. There is often a complete lack of confidence between a clergyman and the leading laymen of his parish. Many a clergyman doubtless wants the workers, but he does not want men who will take responsibility. He wants men who will do what he says. The obvious result is that there can be, under such conditions, no lay leadership. The first point is then for the clergy. If they want laymen to work let them give laymen responsibility; let them trust them, consult with them, count them as having equal place in the Church.

The second point is to laymen. It is that they must not wait for ideal conditions, but must come forward and strive to lead in any case. The condition of the Church today would be vastly different if the laymen—a great and largely unused power—gave themselves in large numbers to real work. Christian work does not necessarily mean holding services. It means heart sympathy, a recognition of brotherhood and fellowship, a personal desire to see other men learn of Christ. Such work can be done constantly. It can be done almost without the question of time entering in. It is along these lines that the Brotherhood of St. Andrew makes its appeal. It emphasizes the fact that a Christian man has Christian work to do. It emphasizes in its two fundamental principles the two fundamental aspects of that work. In the rule of prayer and the rule of service the full meaning of Christian work is summed up.

The Brotherhood, at any rate, "gives the layman a chance." The Brotherhood appeals to the best laymen to study that "chance."*

COURT OF APPEALS.

The Committee of the House of Deputies, appointed to prepare canons establishing courts of appeal, has published the report which it proposes to present to the General Convention in October. The report is a revision of that presented in San Francisco. It establishes seven Judicial Departments, corresponding to the seven proposed Provinces. Each has its Court of Review, to which appeal may be made by the accused from a decision upon any canonical offense, by the representatives of the diocese in cases of faith, doctrine or worship. The machinery of these courts is carefully worked out, and to a layman in the law seems as adequate as that of any Ecclesiastical Courts can be. Provision is then made for a final Court of Appeals in matters of doctrine, faith or worship. This court is to consist of the House of Bishops.

A very large question at once arises, and, in commenting upon it, we must acknowledge our indebtedness to the excellent criticisms made recently by the *Church Standard*. There are two great objections—one in theory, one in practice. In theory by constituting a supreme court of the one order of Bishops, we are violating the principles according to which the Church is organized in America. It is our theory that the Church is not truly represented except when the laity are included. Parish, diocese and General Convention are all organized with representation of the laity. The wisdom of this is clear to almost every American and need not be discussed. But if this representation of the laity is wisdom for legislation, why is it not wisdom for judicial purposes? The Court of Appeals will determine the most fundamental questions, will be interpreter of the action of the General Convention and of the spirit of the Church. There is the utmost need that the special attitude of each of the three orders, Bishops, presbyters and laymen should be represented.

But apart from the objection in theory, there is one in practice equally cogent. The proposal is that the whole House of Bishops shall sit as a court. That means a number of judges which will soon reach 100. Of them there are and must be many who have almost no qualifications for judicial work, whose minds are administrative or enthusiastic or partisan in type. Of them there are and must be many who are not scholarly, who have no learning beyond that of the ordinary well-equipped priest. Bishops are not chosen in these days for scholarship nor for cautious judicial minds. Yet the most profound questions of doctrine and worship are to come before this court. The decision of the official doctrine of the Church or the fate of a learned and devout presbyter might thus be put into the hands of men disqualified by partisanship or by lack of real knowledge from any possibility of rendering a really balanced judgment. Furthermore the decisions of such a court, if they are to be worth while, ought to carry great moral weight. But the Church could never differentiate the decisions of the court from the utterances of the House of Bishops. Just as much moral weight could attach to them as attaches to any public utterance of that House today—and no more. A divided decision, even in a small court, greatly weakens its effect, as the insular cases clearly illustrate in our national life. A decision in a court of eighty or one hundred would be merely a majority vote. It would be difficult to attach more importance to it than to the published statement that a majority of the Bishops held a certain view.

These practical objections would be overcome by the election of a court of perhaps nine of the most learned and best qualified Bishops. But still the theoretical objection would remain. It is to be most earnestly hoped that the General Convention will not yield the representative theory upon which the Church has hitherto stood.

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*See article under Brotherhood of St. Andrew, on "The Layman's Chance," on page 11.

It is useless to pray for a forgiving spirit so long as you cultivate a memory for injuries. God does not quench the fire for the one who keeps pouring oil on it.

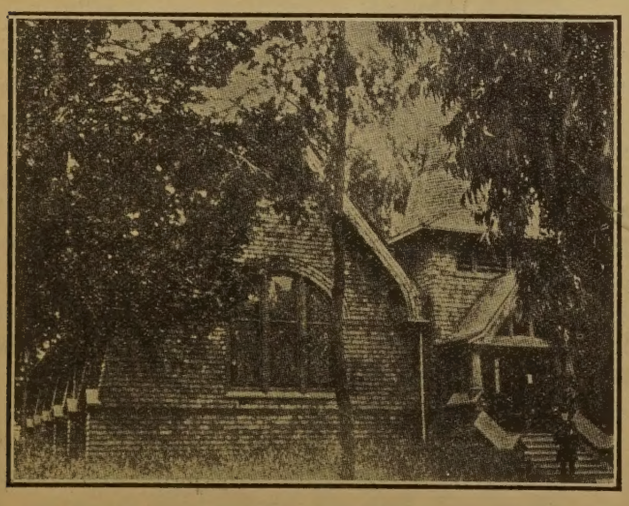
BISHOP POTTER'S SALOON

Snap judgments are pleasant to make. They are so easy. The press and the ministers of the country have been making them right and left concerning Bishop Potter and "his saloon." Very few seem to have stopped to reflect. Reflection might suggest a suspension of judgment. No one has ever doubted Bishop Potter's ability, nor his earnest Christian desire to better social conditions. The men whose names appear as backing this enterprise are well known and weighty citizens of New York. To all but the most violent fanatics it has become clear that temperance is not to be finally reached by eliminating it from the virtues. Experiments are being made in the whole civilized world. This is one of them. Considering these things, it might be well to wait for the results before passing judgment.

SEVENTH MISSIONARY DISTRICT.

The Annual Convocation of the District of Sacramento will be held in St. John's Church, Petaluma, September 9, 10 and 11. The opening service will be at 10:30 A. M., when Bishop Nichols will preach the sermon to Convocation. The clergy will wear vestments (white stoles) and sit in the choir. Bishop Moreland will celebrate the Eucharist. Business sessions will be held Friday afternoon and all day Saturday. A reception by Bishop and Mrs. Moreland to delegates and townspeople will be given Friday evening. Sunday, September 11th, will be a great missionary Sunday. The clergy and delegates are expected to remain over Sunday. Bishop Partridge of Kyoto, Japan, will preach in the morning. There will be a children's rally in the afternoon. At night several of our own missionaries will speak, among them Rev. W. T. Douglas of the Hoopa Indians, Rev. Samuel Unsworth of Tonopah and Gold Field, Rev. Geo. E. Swan of the work in Modoc County. A large attendance is expected. The parish will provide entertainment for delegates and visitors, if previous notice be sent to the rector, Rev. John Partridge. Petaluma is reached by the California Northwestern Railroad, and the fare for clergy is but 50 cents. Very low rates will be made for lay delegates. A cordial invitation is extended to clergy and laity of the Diocese of California.

St. Peter's Chapel, Mare Island. On Saturday afternoon, August 13, a rather unique service and function was held under the direction of the Rev. A. A. McAlister, chaplain U. S. N., who has been for several years in residence at this station. Full Evening Prayer was said by Chaplain McAlister, assisted by Rev. Mardon D. Wilson and Chaplain Fleming, U. S. N. At the close of the service the Rt. Rev. W. H. Moreland, D. D., Bishop of Sacramento, with appropriate prayers and an address, blessed the new chancel ornaments, the Reredos, the altar gates and the sanctuary lamps. The Reredos and altar gates have been placed there in loving and devout memory of the Rt. Rev. Wm. Ingraham Kip, D. D., the first Bishop of California, who had the whole State under his jurisdiction. The Rt. Rev. Wm. F. Nichols, D. D., followed Bishop Moreland with an address which was largely a tribute to the heroes of peace and more especially to the work and worth of Chaplain McAlister.



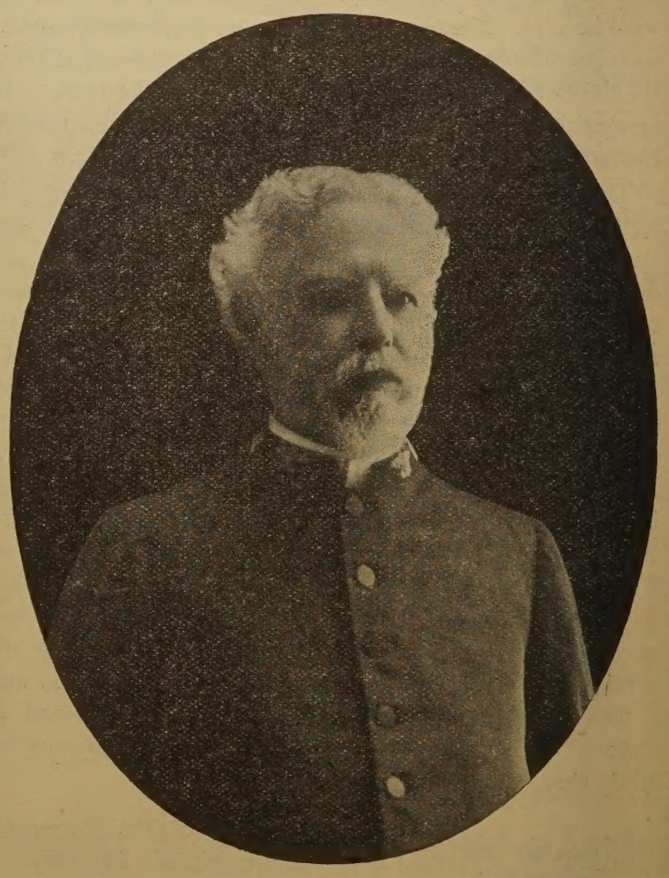
ST. PETER'S CHAPEL, MARE ISLAND

The next address was by Rear Admiral McCalla, commandant of the Navy Yard. The Admiral told us of the three sanctuary lamps, placed in the chapel in memory of three noble men of the U. S. Navy, Rear Admiral Goodan, Rear Admiral Alden and Admiral Porter, and gave a short sketch of his own personal association with each of these men.

Chaplain McAlister then unveiled a tablet erected in memory of the brave men of the ship Trenton who lost their lives in the hurricane in the harbor of Apia, Samoa, in 1889. This was really **the event** of the afternoon, and was followed by an address by Lieutenant Graham, who was deck officer of the Trenton on that fateful day. He dwelt upon the helpfulness of the Samoans in saving lives of sailors; on the cheer of the Trenton's men for the British ship Calliope as she slowly gathered way and forged out into the open sea and safety; and also on the fact that the events of that day prepared the way for the building of the navy of to-day.

The next address was by the British Consul General Bennett, who recalled the story of the other tablet unveiled in the same chapel, both of them bearing witness to the solidarity of the two nations.

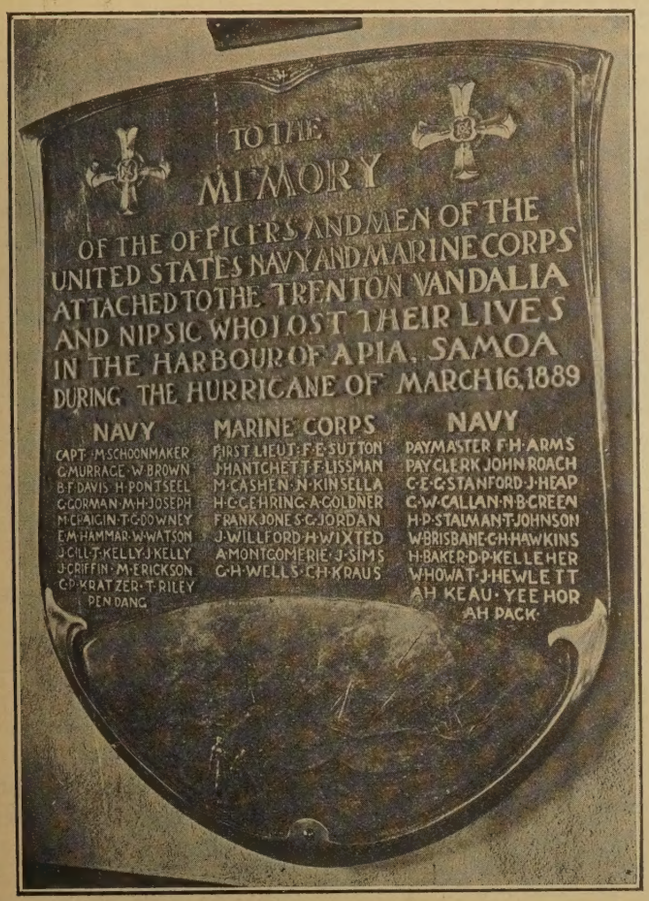
Maj. E. A. Sherman of Oakland made the next address. He is a veteran of the Volunteer Service in the Mexican and the Civil Wars. He was present when the U. S. Navy landed 15,000 men of the Army at Vera Cruz in 1847, he helped to secure California for the United States by fighting on the fields of Mexico. He spoke of Commodore Biddle and of Stockton and Sloat.



REV. A. A. MCALISTER, Chaplain, U. S. N.
Senior Priest of the Diocese of California.

The last address was by Dr. D'Evelyn, a warm-hearted, eloquent tribute to the men behind the guns, the men who could meet death in quiet inaction as well as in the fierceness of battle.

It was a most interesting occasion, and was brought to a most fitting close by the kindly and generous hospitality of Admiral and Mrs. McCalla, who opened their quarters for a charming reception after the service in the chapel was concluded.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OF THE OFFICERS AND MEN OF THE
UNITED STATES NAVY AND MARINE CORPS
ATTACHED TO THE TRENTON VANDALIA
AND NIPSIC WHO LOST THEIR LIVES
IN THE HARBOUR OF APIA, SAMOA
DURING THE HURRICANE OF MARCH 16, 1889
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AH PACK

Inscription at upper margin of tablet (1889):

"U. S. S. Trenton gave three parting cheers for H. M. S. Calliope."

Names of ships on tablet: Calliope, Trenton, Vandalia, Nipsic.

Inscriptions of the tablets on the north and south walls of St. Peter's chapel, naval station, Mare Island, California:

The tablet to the memory of the men who lost their lives in Apia harbor, Samoa, in 1889, was erected on St. James' Day, 1904, by officers of the United States Navy, citizens of San Francisco and Trenton, N. J., and by British subjects.

EXECUTIVE COMMITTEE.

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Lieutenant S. L. Graham, U. S. N.

Designed by B. J. S. Cahill, Esq. Modeled by R. L. Aitken, Esq.
Cast by Equipment Department, Mare Island.

This tablet to the memory of the men who fell at Samoa, in 1889, was erected on July 24, 1902, by Charles W. Cramp, Esq., of Philadelphia, the British-American Union of San Francisco, Captain and Mrs. McCalla, Mrs. P. V. H. Lansdale of San Francisco, and Miss Maria Lansdale of Philadelphia, and others who contributed their services.

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Designed by H. D. Ardley, U. C. Cast by Winslow Bros. Co., Chicago.

LOS ANGELES.

A Rest House for the Clergy.

The Rev. J. D. H. Browne, Rector of St. Augustine's, Santa Monica, Cal., has made a beginning toward a most desirable object, which is fully expressed in the heading of this article. We heartily commend it to those who have the power to help.

The place is frequented by a great many Eastern tourists, and by quite a number of health seekers, who come, both in summer and in winter, to find an equable climate of almost uninterrupted sunshine. The average temperature is about seventy in summer and sixty in winter, and the climate is as near perfection as anywhere on earth.

What is now intended is that a building shall be erected containing a sufficient number of rooms to accommodate at one time six clergymen. A bedroom for each, and two sitting rooms or living rooms, altogether a ten-room house, will be necessary for the purpose as a beginning, so that a clergyman and his wife, if needs be, shall have the use of a bedroom and a sitting room, free of cost, for a two or three months' rest, at any season of the year.

The house and furniture will cost $4,000, and this is the sum now sought to be raised. The property will belong to the whole Church, but it is the purpose, when the building is ready for occupancy, to place it in trust in the hands of the Convention of the Diocese, to which, it is intended, a yearly report shall be submitted.

The small expense of keeping the house in order will be paid for from local sources.

Please address all communications, and make checks payable to the Rev. John D. H. Browne, Santa Monica, Cal.

FOREIGN NOTES.

The conflict between the French Government and the Vatican has reached a climax, the Bishop of Dijon, Mgr. Le Nordez, having gone to Rome, in reply to a letter from Cardinal Merry del Val urging him not to prolong the grief of the Pope by his non-appearance before him, without the permission of the French Government required by the terms of the Concordat, as that Government claims. M. Combes has written to the errant bishop that his stipend has been stopped from the day he left. It is believed that a special meeting of the French Cabinet Council, the result of which was withheld from the official journals for reasons of "diplomatic courtesy," decided to break off diplomatic relations with the Vatican. The Government, however, endeavors to show through its press that the rupture has been brought about quite as much by the desire of the Holy See.

The Bishop of Rochester, England, invites his Diocese to join in celebrating the thirteenth centenary of the foundation of his see.

Not a single English bishop voted in the House of Lords on the side of the Government and in support of their Licensing Bill, though the measure is indorsed by a large number of the clergy.

Five thousand dollars has been spent on a scaffolding for an examination of one of the towers of Canterbury Cathedral, England, which appears to be in a shaky condition. An American contractor would do the job without building any scaffolding at all to speak of.

A **Free-Church** may be bound by its trust-deeds, as all but twenty-seven representatives of that great, and, in the West, predominating body, the Free Kirk of Scotland, has just learned. The General Assembly of that body voted, 643 against 24, in favor of joining the United Presbyterians, and the judges of the Scottish Court of Session unanimously decided that they rightfully carried the Church property with them. But the English House of Lords has reversed this decision, the Lord Chancellor, in giving judgment, upholding the view of the insignificant minority that in joining the U. P. Church the majority had adopted doctrine incompatible with that of the original Free Church, and had therefore cut itself off from the enjoyment and use of its property. So a mere handful of ministers and their congregations find themselves in possession of several millions of dollars. One English Church paper asks whether a revolution will be the result. Something strange, it says, is bound to happen. The "United Free Church" seceded from the Free Church in 1900, and they are getting impatient to handle again the funds they left behind them. The schisms of the Presbyterian, the United Presbyterian, the Free Kirk, and the United Free Kirk, altogether, make a very pretty chapter in history.

The English Methodists are about to follow their American brethren in abolishing the three years' limit to pastorates, as absolutely "fatal to successful work."

Honolulu is to be enriched with a handsome Roman Catholic cathedral, the gift of a German planter of the islands. The cost of the new structure is said to be fixed at one hundred and fifty thousand dollars.

AT-ONE-MENT.

An Interpretation of Moberly's "Atonement and Personality."

There is no subject more vital than atonement—and none more misunderstood. Age by age, men have grappled with the subject—impelled by the instinctive testimony of their own hearts to its importance.

By the members of the Apostolic Church the sacrifice of Christ was accepted without question. The power of the Spirit glowed within them. They lived by faith—a faith so real and vigorous and satisfying as never to permit the use of intellectual tests. But when men began to pass beyond the **fact** of atonement and attempt to explain God's **method** of salvation, there began a perversion and distortion of the truth which has continued down to our own day. Theories of atonement have been repeatedly advanced against which morally sensitive natures have instinctively and passionately rebelled. God the Father has been pictured as a vengeful monster bought off at last with the blood of His own Son; as a vindictive punisher waiving His claims—for a consideration. Christ has been represented as playing a trick on the devil; as taking upon Himself the punishment of sinners so that they might escape the consequences of their sin; that they might, in other words, sin with impunity. It has been implied even that the Father and the Son were working at cross purposes—the one to save, the other to condemn humanity!

And yet it was natural that there should be these attempted explanations and we should not condemn roughly those who formulated them.

The greatest need of the present time is a restatement of doctrine in the light of modern conditions. The world is waiting for a new St. Augustine—one who can handle spiritual truths skillfully and reverently, and, lifting them out of their ancient setting, place them in surroundings which are, to the majority of men, more real because more familiar. The atonement must be brought into the life of to-day, in terms of to-day. Only then will it be really effective. Only then will it illumine the dark problems with which the human mind, in its present stage of development, is struggling.

It requires no argument to prove the **need** of an at-one-ment—a reconciliation. This earth is an arena of conflict, and with his first breath the infant enters upon a life of struggle. The mere fact that he is human implies that he is in need of at-one-ment.

God's idea of man has been realized but once—in the person of Jesus of Nazareth—"ideal of sacrifice, master of suffering, the grandest intellect, the purest heart that this low world has ever known—its Supreme Soul."

His one steadfast and victorious purpose was to act in perfect accordance with the will of God. His life was a constant at-one-ment with His Father.

That is what God intended for us—for you and me! Judged by that lofty standard, what man of us does not stand condemned? Line by line compare **your** character with that of Jesus of Nazareth, with His manly strength—and womanly tenderness, His masterful submission to the will of God, with His infinite compassion, limitless patience, yearning sympathy, love and gentleness as He went about through the villages of Palestine, giving Himself with unhesitating devotion in the service of his fellow men!. Think then: "That is what God intended **me** to be."

Remember the Master's parable: "A certain man had a fig tree planted in his vineyard and he came and sought fruit thereon and found none.

"Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?'"

Again man is at war **with himself.** Within his own nature the struggle with the passions of the flesh is never-ending. What man does not recognize this dual self within him and shudder in despair at the oft repeated triumphs of the evil impulses which choke the voicings of his better self? St. Paul expressed it to the Romans: "For that I would that do I not; but what I hate, that do I." "Who will deliver me from the body of this death?"

There is within man a jarring discord of harsh and contradictory elements which defy the human will to bring them into harmony.

And finally, man stands in need of at-one-ment with his fellow men. Since the day when Cain shed his brother's blood, man's hand has been turned against man. Envy, hate, avarice, lust, revenge—all the demons of passion have brooded in men's hearts and issued in war and murder. Man against man, and nation against nation, has been the history of the world, and to-day as never before—with our eyes toward the East—we feel the horror and the pity of it all as we stand helpless while human lives are wiped out by the thousand on the bloody battlefields of Manchuria.

We need to-day—as the world has ever needed—the at-one-ment of Jesus Christ: at-one-ment with our fellow-men—at-one-ment within ourselves and—most of all—at-one-ment with the will of God.

There goes up to Heaven the wild cry of desperate men, hopeless and purposeless, fighting against the will of God and losing their own souls in the conflict.

One Master hand alone can convert the jarring discord of life into perfect harmony. We need the at-one-ment of Jesus Christ.

So much for the need—a word as to the method.

If once we grasp the true meaning and purpose of **punishment** the way will be clear. Put aside the equation theory. Punishment is not the meting out of so much pain for so much sin. This may be the method of a schoolmaster. It is not God's way! The true object of punishment is to change the character—to make the sinner forsake sin and embrace righteousness—to change the state of his heart. As soon as this is accomplished, the object of punishment is accomplished. Unless this is accomplished all punishment is useless. A man might be chastened a hundred times for the same sin. He could not be forgiven if he remained impenitent. But just as soon as you and I turn our backs upon evil—when we turn in whole-hearted devotion to God—when, in other words, we are forgiveable, then are we **forgiven.** No, hardly forgiven, for there is nothing left to forgive. We have returned to our Father and have become objects not of **forgiveness,** but of **love.** This condition of loveableness, of freedom from sin, of self-identification with righteousness is absolutely necessary for you and me. It is the at-one-ment for which we are looking.

I say this condition is absolutely necessary, and already you have replied: "It is unattainable."

Right! Whenever I sin, that sin enters into my character. The more I have sinned the less am I capable of appreciating the full horror of sin. Sin destroys my sensitiveness to evil. It blunts the edge of my penitence, as a rough stone blunts the keen edge of a sword.

For the sinner true penitence is a necessity, and yet for the sinner true penitence is unattainable. There is the crux of the problem. There comes the need of a mediator, one who is personally sinless. He only can attain this necessary state of penitence. He only can realize to the full the horror of sin and turn with the force of His whole being to God. In the person of Jesus Christ these humanly impossible conditions were satisfied to the full and in Him we behold the reality of penitence—complete oneness with God—the at-one-ment. To the very end He chose—not His own will, but the will of Him that sent Him. Calvary saw the absolute victory of righteousness in a struggle to the very death. At last there had been lived a life in perfect harmony with the will of God. The at-one-ment was an accomplished fact!

And now what is that to you and me?

Consider the situation. We recognize the need of at-one-ment in our lives! The vineyard has brought forth wild grapes, and the fig tree has borne thistles. We have seen the at-one-ment accomplished by Christ. One man only has fulfilled God's expectation.

May God have mercy on our souls!

"But he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

"Look Father, look on His anointed face,
And only look on us as found in Him."

His at-one-ment was not for Himself alone, He was the universal—the inclusive man, and it can be realized within your personal being and mine. You ask: "How?"

Three things are necessary:

Belief, contemplation and love. First, apprehend Christ's at-one-ment and believe it as true. This is faith in the lower and barer sense of the word.

Then **contemplate** it. We say in church: "I believe in Jesus Christ," and then from Sunday to Sunday we let the dust gather on the Book that tells of His life and character. Oh, let us contemplate the character of Christ. "Let us recall, as unto present life all the wonder of those unique scenes and all the mystery of that central personality."

And the third step will follow naturally. We shall soon learn to love that which we make familiar, for we shall live in the conscious presence of a life so beautiful that every noble instinct of our nature will turn toward it as the tender plant turns by instinct toward the light. "A man is what his love is." As we drink in the full beauty of His life we ourselves shall be transformed.

There is a Persian legend of a certain saint who, after living a life of absolute morality and one filled with noble deeds, approached at length the gate of Heaven. Timidly and faintly he tapped and besought admission to the place of sweet abode. "Who seeeks to enter here?" inquired the voice of God. "It is I, dear Friend," replied the saint in trembling expectation. But coldly sounded the answer upon his ear: "If it be thou, abide without."

Sadly he turned away and sought the earth again, there to bear the stripes and scourgings of another dreary pilgrimage. Through many weary years he roamed about, mocked and beaten by scoffing and cruel men, yearning for a taste of the love of God, and for the peace of Heaven. Finally, purified and humbled by his bitter tribulations, he sought once more the heavenly city, and again knocked modestly for admission at the pearly gate. "Who now is at the door?" once more inquired the voice of God.

"It is **Thyself,** beloved Lord," the saint replied; and widely the gate was opened, and with a shout of triumph the lowly saint was welcomed by the angel choirs.

When we have followed with a burning personal love, uplifted and uplifting, the footsteps of that blessed life up to the cross on Calvary—when we have turned our faces toward the light then, through the Sacraments, the "Divine method of the Spirit of Christ," there will come to us the Pentecostal Illumination of the Spirit, making real within us the at-one-ment of Christ.

This is the doctrine of the Holy Ghost. "It is Pentecost, it is the gift progressively transforming, it is the indwelling of the Spirit of holiness, the Spirit of the Crucified, which is the transfiguring of human personality."

Not until Pentecost were the apostles transformed from a little band of shrinking men into a company of saints and martyrs who went forth conquering the Roman world in the name of Christ. Not until Pentecost did Simon Bar-Jona merit that greater name—Peter, "the Rock"—which was given him in anticipation of the change which would result from his devotion to the Christ. Then at Pentecost Christ came to dwell within their hearts. And Christ comes to us. Christ lives within you and me. Not without! Oh, these forms and symbols are worse than useless if they do not constantly teach this: that we must look for the Christ **within** our hearts.

And let me emphasize the necessity of individual initiative. By the roadside just out of Jericho a blind man sat begging—lonely and sad. There passed along the road one day a multitude of people. They were too excited to notice the poor beggar and a man jostled rudely against him. Bartimeus plucked his sleeve and the man said: "Jesus of Nazareth passes by." Then the beggar cried out at the top of his voice.

And above the sound of many feet and the hum of many voices, the Saviour heard the cry for help. Quickly the beggar cast aside his coat and fell with outstretched hands at Jesus' feet. And the people waited in breathless expectancy for another miracle. But the Saviour asked what seemed a needless question. He saw the sightless eyes uprolled. They all saw that the man was blind, and yet they heard Him say: "What wilt thou that I shall do unto thee?"

When Bartimeus had voiced his prayer, and not before, the Saviour touched the blind eyes with His cool hands and restored their sight.

It was necessary for Bartimeus to take the initiative and so it is with us; we must take the first step.

The pure air is all about you, but you must make some effort to draw it into your lungs, or you will stifle. Christ stands at the door and knocks, but He is no intruder. He cannot enter without a welcome.

He is **our** at-one-ment. "With His stripes we are healed." It is no merely past transaction. It is a living presence within us. It is "a power that worketh in us"—the power of God Himself! !

CECIL M. MARRACK.

DIOCESE OF CALIFORNIA.

The following table of statistics as taken from the reports to the General Convention for the past three triennial periods is not without interest, and may furnish food for suggestive and helpful study:

	1898.	1901.	1904.
Deacons ordained	7	9	7
Resident	7	10	8
Priests ordained	4	9	10
Resident	67	70	74
Whole No. clergy	75	81	83
Lay Readers	36	39	40
New parishes	1	1	4
Number of parishes	33	32	34
Number of Missions	57	68	66
Church edifices	80	86	86
Rectories	9	20	21
Baptisms—Infants	2,485	2,278	2,494
Baptisms—Adults	618	546	590
Number confirmed	2,296	1,707	2,230
Communicants	9,254	9,119	10,077
Marriages	1,172	1,127	1,638
Burials	1,900	1,926	2,176
Sunday School officers	506	543	531
Pupils	6,233	6,205	5,579

FINANCIAL.

	1898.	1901.	1904.
Parochial	$392,259.63	$360,014.30	$502,262.76
Diocesan support	19,291.24	17,768.86	20,019.61
Diocesan missions	14,896.77	14 621 96	18,160.92
Other Diocesan objects	20,651.48	6,837.01	9,033.79
Foreign missions	680.23	553.52	1,452.07
Domestic missions	1,352.24	1,113.09	2,267.01
Aged and Infirm clergy fund	2,300.61	2,262.94	2,532.76
Widows' and orphans' fund	1,037.26	663.23	1,051.45
Extra Diocesan other than above	961.81	1,088.28	214.33
	$465,225.86	$413,778.17	$556,991.70

INVESTED FUNDS.

	1898.	1901.	1904.
Episcopal fund	$15,295.86	$15,340.46	$15,690.32
Support of parishes	.....	440.49	691.55
Aged and infirm clergy fund	15,698.81	17,961.75	21,399.12
Widows' and orphans' fund	11,476.29	12,139.52	13,238.28
Hospitals, education, etc.	38,562.29	49,255.45	50,407.24
	$81,033.25	$95,137.67	$101,426.51

INSTITUTIONS.

	1898.	1901.	1904.
Hospitals	1	1	1
Orphan asylums	2	2	2
Homes	1	2	2
Academic institutions	4	5	6
Theological School	1	1	1
Other institutions	1	1	2
	10	12	14

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

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Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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CALENDAR.

4. XIV. Sunday after Trinity. (Green.)

11. XV. Sunday after Trinity. (Green.)

18. XVI. Sunday after Trinity. (Green.)

21. St. Matthew. (Red.) Ember day.

23. Ember Day. Fast.

24. Ember Day.

25. XVII. Sunday after Trinity. (Green.)

29. St. Michael and All Angels. (White.)

OFFICIAL JOURNAL.

August 13.—p. m. In St. Peter's Chapel, Mare Island Navy Yard, made one of the addresses at unveiling of Memorial Tablet by Chaplain McAlister, U. S. N., and blessing of chancel ornaments by the Bishop of Sacramento; the chancel gates being a memorial to Bishop Kip.

14.—XI. Sunday after Trinity: a. m., celebrated Holy Communion, read service and preached in the Church of St. Matthew. St. Mateo—p. m., in Grace Chapel, San Mateo, baptized twelve children.—Evening, in Church of St. Matthew, San Mateo, read service and preached.

17.—a. m. Opened the term of St. Margaret's School, San Mateo, with prayers and address.

19.—a. m. Prayers and address at St. Margaret's School.

20.—Received from the Bishop of Sacramento the Letter Dimissory of the Rev. William Edgar Couper.

21.—a. m. Instituted the Rev. Henry Borradaile Collier into the Rectorship of Holy Innocents Parish, and confirmed two with address, the Right Reverend Dr. Partridge, Bishop of Kyoto, being the preacher.

A Prayer to be used at the Meetings of Convention is commended to the earnest attention of the Diocese in the coming weeks before and during the General Convention.

WILLIAM F. NICHOLS.

PERSONALS.

The Bishop is now living in San Mateo, and is at his office in the Diocesan House, 731 California street, San Francisco, from 2:30 to 4:30 p. m., on Mondays, Wednesdays and Fridays unless absent on visitation.

We have been requested to draw public attention to the fact that the house now being erected on Webster street, near Broadway, is not the Episcopal residence—more's the pity.

The Rev. Geo. Maxwell has accepted the rectorship of Christ Church, Sausalito, to begin September 1st.

The Rev. P. K. Hammond, Rector of St. Paul's Church, Oregon City, Ore., has been in San Francisco for a brief visit recently.

The Rev. Edward Bentley Church, founder and principal of Irving Institute, San Francisco, died in Pasadena on August 26, 1904, from diseases resulting from overwork. The interment was held in Pasadena. A more extended notice of his life and work will appear in our next issue.

The address of the Rev. H. B. Collier is 1312 Guerrero street, San Francisco.

The Rev. George Edward Walk, sometime Rector of Trinity Church, San Francisco, has accepted the appointment as Dean of the Cathedral at Dallas, Tex., and expects to enter upon his duties there on November 1.

The Rev. Charles E. Rice, who was obliged by ill health to leave his work in Alaska a year ago, has now started on the return trip, and for a time will be in charge of the Mission at Sitka.

The Rev. C. S. Linsley has given up the charge of the Church of Placerville, and been placed in charge of the missions in Siskiyou County, California, with address at McCloud.

Dr. Lansdell, whose articles on "Ancient Tithe-Giving" have been appearing in fifty papers and periodicals throughout the world, has been invited to a novel Tithe Conference, which is expected to be of "national if not international proportions," and will form part of the Winona Lake Summer School. The first volume of Dr. Lansdell's new book, "The Sacred Tenth," is now in the printer's hands, with a view to publication during the coming Autumn.

The Convocation of San Jose.

The Convocation will meet in Trinity Church, San Jose, September 6 and 7, assembling at 2 p. m. Tuesday, the 6th. After the usual business on Tuesday afternoon the discussion will be upon the subject, "The Place of Religious Instruction in the Education of the Young."

1. In the day schools (a) Public Schools, (b) Church Schools. This will be presented by Mr. S. D. Waterman, Superintendent of Schools in Berkeley.

2. Through the Church (a) Sunday Schools, (b) Christian Literature, (c) Services. This will be presented by Professor H. R. Fairclough of Stanford University.

Tuesday evening at 7:30 p. m. there will be a missionary meeting, at which the speakers will be the Rev. H. W. Digby of the Seaman's Institute, San Francisco; the Rev. J. A. Emery, Archdeacon, and the Right Reverend, the Bishop of the Diocese.

Wednesday morning there will be the celebration of the Holy Communion at 9 a. m. Following this there will be a discussion of "The Missionary Apportionment: Diocesan and General, the best method of setting it before the people and raising the full amount."

A full attendance is desired, and it is hoped that you will come prepared with suggestions on these important topics. A reply postal to indicate your presence or absence will be sent you a few days before the date named. Sincerely yours,

GEORGE L. PARKER, Secretary.

Clerical Seminar—Diocese of California.

The course for the second Semester, August 29 to December 19, 1904, is as follows: The meetings will be held at the Occidental Hotel, San Francisco. The general topic is readings on "Early Liturgies of the East."

1. Introductory paper. "Ecclesiastical Areas and Liturgical Groups and Origins." Rev. Cecil M. Marrack, August 29, 1904.

2. The Syrian Rite. "The Liturgy of the Eighth Book of the Apostolic Constitutions," commonly called the Clementine. Rev. W. B. Clark, September 19, 1904.

3. The Egyptian Rite. "The Liturgy of St. Mark." Rev. Clifton Macon, October 17, 1904.

4. The Persian Rite. "The Liturgy of the Nestorians." Rev. Mardon D. Wilson, November 21, 1904.

5. The Byzantine Rite. "The Liturgies of St. Basil and St. Chrysostom." Rev. Charles T. Walkley, December 19, 1904.

Charities Endorsement, San Francisco.

The Merchants' Association and the Associated Charities of San Francisco have conjointly appointed a committee of responsible citizens, to which has been given the title of the Charities Endorsement Committee of San Francisco. This committee has issued a handbook which we heartily commend to all charitably disposed persons. It is a handbook, not a Directory of Charities. It contains a "classified list of the accredited organizations of the city, with a brief account of their scope, purpose and plans for future developments." In this list will be found all the recognized charitable organizations of our Church in the city, including the Good Samaritan Mission.

We quote the Foreword entire, as follows:

"The Charities Endorsement Committee is designed to protect the community both from fraudulent and from inefficient enterprises soliciting in the name of charity, and to set a standard of efficiency below which no endorsed charity shall fall.

"The committee stands ready to investigate all charitable organizations applying to it for endorsement and to issue its official card to such as are doing honest and intelligent work.

"It asks the charity-giving public to cooperate in making this plan effective by refusing to give to charities not presenting the Endorsement Card of the Committee."

We regard this Committee as one of the best moves in recent years in the charitable work of this city.

DIOCESAN NEWS.

City and County Hospital.—The Chaplain of the City and County Hospital is arranging for services in the Chapel on Sunday afternoons for the benefit of the members of the medical and nursing staff, employes and such patients as are able to attend. Mr. Kelley himself, supported by the most of the adult members of St. Peter's Church choir, inaugurated them August 14th, and the next Sunday Mr. Chandler of the Brotherhood of St. Andrew, took the service. The Rev. Mr. Evans, Rector of Grace Church, we understand, has offered to be responsible for one Sunday afternoon in the month; so have also the Christian Endeavor Society of the First Congregational Church. So far the nurses who are not Roman Catholics, have shown the most interest in these services by their attendance and otherwise. The Roman Catholic Chaplain has mass every Sunday morning, and as three-fourths of the inhabitants of the hospital, staff, employes and patients are usually Romanists, and as the hour is rather more convenient, the attendance is said to be quite large. However, Mr. Kelley considers the clinical work, day by day, in the wards, of much more importance than these services.

St. Paul's, Oakland.—From the parish paper for August we gather the following items:

The Sunday school began with August under a new and thoroughly graded system. The Rector says: "Our Sunday school is no play school or idle session. We will not promise either entertainment or a good time. Our school is for reverent study, and 'study' is our watchword. With this in view we have carefully laid out our course. It is not hard nor difficult. It requires attention and labor." An outline follows, covering ten years of work.

St. Peter's Parish, San Francisco.—Rev. W. M. Bours, Rector. A special service under the auspices of the Parochial Chapters of the Brotherhood of St. Andrew will, D. V., be held at St. Peter's Church, corner Stockton and Filbert streets, Sunday evening, September 4th, at 7:30 o'clock. The service will be conducted by St. Peter's Lay Readers, who are also Brotherhood men, Messrs. Harold H. Kelley and Ross Turman, the full choir assisting. Short addresses will be made by Mr. C. H. Chandler, the Western traveling secretary, the Rev. W. B. Clark, and the Rector. Brotherhood men as well as all others are cordially invited to attend. Nothing helps more to make the Church in the city strong than interparochial work. Joint services attended by churchmen from all over the city foster the spirit of Christian unity. When parochial boundaries become more than imaginary lines drawn for the sake of convenience, decency and good order, they are so many hindrances to the Church's growth. A special service in any Parish or Mission in the city should be an occasion for the demonstration of the Church's oneness. It is then with the view of helping St. Peter's Parish, and at the same time making city churchmen more neighborly — more brotherly—that a general invitation to attend the above mentioned service is extended.

Social Purity.

To the Right Rev. Bishop Nichols:

Dear Sir: The members of the "Consumers' League," a large body of women, are engaged in the endeavor to protect and better the condition of the employes in all kinds of business. They find that the standard of morality in many of the firms, both large and small, in this city, is deplorable. The fact is that the salaries paid to women are too small for the requirements of a decent and reputable life, and it is evident that most of the employers have no care as to how their hands live, so long as they can get cheap labor. Happily some of the heads of these establishments are not of this category and they are working with the "League" and showing fatherly interest in the welfare of their employes. We ask the clergy to do their part by using their power in the pulpit to speak to the thoughtless employers and show them how to do right toward those under them. Most of these men attend church, but certainly, so far, do not understand its teachings. We are requesting the heads of all denominations to ask the clergy under their jurisdiction to preach a sermon during the month of September on the text, "Am I My Brother's Keeper." We hope that this great movement on their part may be the means of awakening the business men to their responsibilities and cause them to change their ways. Trusting that you may accede to this request, we are, respectfully,

THE CONSUMERS' LEAGUE.

August 25, 1904.

The above letter comes to me so well accredited that I earnestly commend to the attention of our clergy the request it makes.

WILLIAM F. NICHOLS.

Diocesan House, 26 August, 1904.

EVERY BROTHERHOOD MAN AND BOY

X is invited to attend the Nineteenth Annual Convention of the Brotherhood of St. Andrew, to be held in the City of Philadelphia, September 29th-30th, October 1st-2d next.

Full information as to programme, railroad rates, hotel accommodations, etc., will be cheerfully furnished by Mr. William B. Jester, 509 Franklin Building, Philadelphia.

Have you made your arrangements to attend?

MISSIONARY COMMENT.

THE CALL OF ALASKA.

The following letters need no comment. Their appeal is from a near neighbor of all this western coast—a neighbor to whom the coast owes much for the rapid development of the last few years. Alaska has poured her gold into our lap, has called thousands of people whose journey to her has enlarged our travel and increased our wealth. If there has ever been a missionary effort which was natural, spontaneous, demanded by the actual conditions, the work in Alaska is such a work. There is no question here of interests foreign to us in which we have no right to interfere, no question of a few natives who have no claim upon us. Alaska to-day is part and parcel of the United States, a living member of this western portion of the national brotherhood. If there has ever been a man in the missionary field in whom the Church could have perfect confidence for the carrying on of her work with wisdom and heroic courage, Bishop Rowe is that man. His need cannot go unanswered. Cannot the various guilds and the Woman's Auxiliaries answer it? Cannot the laymen join their efforts with these and answer? Money is needed at once (we speak frankly) and we believe that it will be forthcoming. Dr. Lloyd's letter shows how it may be sent, or it may be sent through the *Pacific Churchman.* "Come over into Alaska and help us" is as real a call as that which Macedonia sent to Paul. If we have the Apostolic spirit we will obey it in the same way.

New York, August 10, 1904.

The Pacific Churchman, San Francisco, Cal.—To the Editor: May we ask you to make known the distressing situation at Fort Yukon by publishing so much of the inclosed letter from Bishop Rowe as seems desirable? Since the letter was received a telegram has come from the Bishop announcing that conditions at Fort Yukon have become desperate; that Miss Woods has contracted diphtheria, that the food and medicine supplies are exhausted, and that he very greatly needs money to help the sick and convalescent people.

We trust that the Bishop's request for prayers will have a general response. The safest and speediest method of sending money help to the Bishop is through the Rev. Arthur S. Lloyd, D. D., General Secretary, at the Church Missions House, New York. Remittances will be sent by telegraph if necessary. JOHN W. WOOD.
Corresponding Secretary.

P. S.—Since writing the above, word has come of Miss Woods' improvement and the abatement of the disease, but the need for immediate assistance is most urgent.
J. W. W.

Sitka, Alaska, July 20, 1904.

My Dear Mr. Wood: This is just a line to tell you that I have just received most distressing news from our mission at Fort Yukon. Diphtheria, it seems, rages among our native people there. All the facts I have are that there are 150 cases; fifteen deaths are reported. Miss Lizzie J. Woods, our nurse at Circle City, on learning of their sore trouble and need, knowing that there was no one to treat the cases medically, no medicines, etc., took all the medicines and other supplies that might be needed from our hospital at Circle City, then hired a canoe and went 100 miles to the midst of this epidemic, battling alone, I might say, with it; isolating some cases, sending those unaffected away, ministering to the sick, preparing the dead for burial, and, as Mrs. Wooden wrote, "a very angel in their midst." The Missionary sends her meals to her. One of his children was ill when he wrote. The letters reaching me of his I have had to burn. Altogether it is a dreadful situation. I am concerned for Miss Woods, whose act and service are simply an offering of her own life to succor and help these people. May I ask you for the prayers of the Church?

Mr. Hoare must now be at Circle; has no doubt gone on to Fort Yukon, and I await news with great anxiety. Sincerely yours, P. T. ROWE.

MISSIONARY CONFERENCES.

We have spoken before in these columns of the several missionary conferences of the summer which mark the rising tide of interest in the real work of the Church. On another page in this issue is found the story of the Richfield Springs Conference. We have space for little more than comment on the one held at Silver Bay, on Lake George, N. Y., July 22d to 31st. This was perhaps the largest of all the gatherings of which we have spoken from time to time. The story is told in the following report sent to us by one who was present:

Four hundred and thirty-eight delegates from sixteen States and Canada and representing fourteen denominations were in attendance. Eighteen secretaries of Mission Boards and twenty-two returned missionaries were included in the personnel of the gathering.

The executive committee of the Young People's Missionary Movement is composed of the young people's secretaries or other official representatives of thirteen denominational missionary boards. The movement is not an independent organization, but is a federation or clearing house, furnishing a medium of co-operation for the various denominational missionary boards, home and foreign, in the prosecution of their denominational work among young people.

The aim of the movement is to deepen spiritual life and missionary purpose in the Church of the future, as at present enrolled, organized, and in training in the Sunday schools and young people's societies.

The summer conferences of the movement are intended as annual councils for the organization of the year's campaign and as training schools for the better equipment of leaders.

The first conference of the Young People's Missionary Movement was held at Silver Bay in 1902, the year of the inception of the movement.

Last year two such conferences were held, one at Silver Bay and one at Lookout Mountain, Tennessee, the total attendance at the two being 544, a total increase of 376 over the number in attendance at Silver Bay the previous year. This year three such gatherings were held—at Winona Lake, Indiana; Lookout Mountain, Tennessee, and the conference at Silver Bay, just closed. The total number in attendance at the three conferences was 683, a total increase of 147 .

Among the specific results of the conference already apparent are decisions on the part of twenty-nine delegates to enter foreign missionary work, the projecting of definite plans on the part of each denominational group and of the conference as a whole for furthering the interests for which the conference stands, the development of larger plans on the part of metropolitan leaders for promoting missionary institutes in large cities, and a most evident spiritual uplift which came to all the delegates at the conference.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

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Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Diocesan Meeting: Monday, September 5th, 2 p. m., in the Sunday School room of St. Luke's Church, Van Ness avenue and Clay street, San Francisco.

Alameda County Quarterly: The meeting of Alameda County Branches will be held on Thursday, September 8th, at Trinity Church, Oakland, at 2 p. m.

It is desired that as many collections as possible from the united offering boxes will be brought in at the September meeting. All money for the United Offering **must** be sent to the Treasurer, Miss Gibbs, 3525 Washington street, before September 15th, by check or postal order. Parish officers and others holding U. O. boxes will please take note of this.

Miss Thackara, who is in charge of the Navajo Mission Hospital at Fort Defiance, Arizona, spent a few days in the city this past month. It was a pleasure to meet her and hear her tell of the work she is doing among the Navajos, and of their ready response in many ways to her efforts for them. Anyone who heard Bishop Kendrick at the last Seventh District conference tell of this work could not fail to realize how much faith and dependence he has in it, and appreciate the noble, self-sacrificing labors of Miss Thackara.

BROTHERHOOD OF ST. ANDREW.

The Layman's Chance.

At the last meeting of the Senior Local Assembly held in St. Paul's Guild Room, Oakland, it was decided to hold a special Brotherhood service in Grace Church, San Francisco, on the evening of September 15th at 8 p. m. This service will be conducted by Bishop Nichols, assisted by the City Clergy. All Brotherhood men and boys are urgently requested to be present. We are now approaching that season when we will begin the new year's work, and the intention of this service is to prepare and strengthen every member of the Brotherhood for his work during this coming year. There is an abundance of work in this city and vicinity for Brotherhood men. The field is ripe with the harvest, and we, as Brotherhood men, are pledged to the Master to, each one, do his share.

After the services, which will not be unnecessarily prolonged, there will be a consideration of the work and the workers in an after-meeting. Every member of the Brotherhood Senior or Junior is urged to be present.

In some sections of the United States the Brotherhood is very strong, and is doing a most effective work. In other sections, it must be admitted, there is ample room for improvement. Why this difference? One thing, those in a position to do so, have observed is, that where the best and most effective work is being done the men are most regular and faithful in their attendance upon Holy Communion—where the chapter has a "Corporate Communion" Sunday, and where every man avails himself of the privilege of attendance thereat.

This would suggest the idea that where a Chapter Director finds that his men do not respond to his efforts, it may be possible that his Chapter has been neglecting this service. Again, to the individual, if any man finds himself growing lax in his duties, or his interest beginning to wane, let him ask himself if he has been faithful in attendance at this service. Certain it is, that those Chapters, and those men, who faithfully keep their "Corporate Communion" Sundays are the ones that are making the Brotherhood to be the power for good that it is, in some sections to-day.

A probationary Junior Chapter has been organized at the Protestant Orphanage on Haight street, among the boys of that institution. Mr. Harold Brown, Vice Director of St. John's Junior Chapter, is the Director of the Chapter, which has a membership of fourteen boys. This is a field for good and effective work. The influence of these fourteen boys can be made to be very far reaching, in fact, to in some way, to a greater or lesser extent, reach every boy in the institution. The meetings are to be held on the second and fourth Sundays of each month at 3:30 p. m. If there are any of the Juniors of the city who are free on these Sundays, at this hour of the day, they might be able to assist in a very good work by communicating with Mr. Brown, or the Western Secretary.

GENERAL CONVENTION.

Railroad Rates, Etc.

The railway rates are available for Bishops, Deputies, Members of the Woman's Auxiliary, and all others visiting Boston in connection with the meeting of the convention.

One rate for the round trip to St. Louis or Chicago. Tickets from California may be purchased on any of the following dates: September 1, 2, 5, 6, 7, 8, 19, 20, 28, 29; October 3, 4, 5, 6. From the Northern Pacific Coast they may be purchased September 5, 6, 7, and October 3, 4 and 5. On arriving at St. Louis or Chicago, tickets must be purchased to Boston. (For rates see below).

On all other lines in the different railway associations the rate to Boston is substantially one fare for the round trip, subject to slight additional charges varying from 25 cents on the railways of the New England, Trunk Line and Central Associations up to $2 on the railways of the Southern and Western Associations. (These latter associations have acted less generously and promptly than the Eastern Associations).

Persons will pay one fare **plus** the additional charge referred to above, for the round trip to Boston. At the time of the purchase of the ticket, a certificate is to be obtained of the selling agent. On arriving in Boston persons should go immediately to Copley Hall (see map)—the general headquarters of the Convention—and have their certificates endorsed by the Secretary or his representative. The certificate thus endorsed must then be deposited with the Joint Agent of the railways at 75 Federal street (see map). This deposit should be made **within twenty-four hours after arrival** in Boston.

On the day a person wishes to leave Boston, he must obtain the validated certificate at the Joint Agent's office; and this certificate will entitle him to a free return ticket.

The Joint Agent's office will be open daily, October 3 to October 31, from 8 a. m. to 6 p. m.

So far as made known by the Railway Associations (with the exception of the Transcontinental, see above) tickets to Boston may be bought from October 3 to October 16; they will not be accepted in New England before October 3 or to arrive in Boston after October 22.

These cannot be used earlier than October 15, nor later than October 31.

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Church Missionary Society Conference.

The Vacation Conference, just closed, at Richfield Springs, was a pronounced success in numbers, and enthusiasm. It was a success also in its marked influence upon the town in which it was held, and upon towns near by. The registration from outside of Richfield exceeded three hundred, representing almost all States east of Ohio, and south to the Carolinas. There were also workers present from Texas, South Dakota, Missouri and Tennessee and Canada. Missionaries from the Philippines, China, Japan, Cuba, Brazil, Honolulu and other fields were heard. The bishops present were those of New York (coadjutor), Porto Rico, Central New York, Southern Brazil, West Virginia and Delaware. It was voted unanimously to ask the American Church Missionary Society to arrange a similar conference for next year, preference being expressed for Richfield Springs and Cooperstown.

The Conference aimed to develop and deepen the spiritual life. This aim was put forward more prominently than any other one. The two men who furthered it were the Rev. John R. Matthews, late archdeacon of Southern Ohio, and the Rev. J. O. S. Huntington of the Order of the Holy Cross.

Features of the Conference were a meeting of men interested in Church extension in cities, three meetings of Sunday school workers, a meeting of college men, a session of the Woman's Auxiliary members, and lectures on Church music. The Laymen's Missionary League of Buffalo and the Lay Helpers' Association of New York were represented on the programme, and reports were made of work done by lay readers in Pittsburg, Savannah, Minneapolis, Denver, San Francisco and other cities. At the college men's meeting the matter of Bible study by men, and the interests of the Church Students' Missionary Association and of the Brotherhood in colleges were presented. At the women's meeting Miss Julia Emery of New York spoke and presided. The Sunday school meeting adopted a resolution, saying that the Conference prays the General Convention, meeting in Boston in October, to give larger attention to the education of the children of the Church. The addresses on Church music were given by Mr. Walter Henry Hall, conductor of the Brooklyn Oratorio Society, and were illustrated by seven choristers from St. James' Church, New York. In language

Meeting in Richfield Springs, Sunday Afternoon, Aug. 7th.

They were supplemented in their task by the Rev. Dr. W. H. Van Allen of Boston, who preached a strong sermon on the "Christian Verities," and by the Rev. Dr. J. Sanders Reed of Watertown, N. Y., who took the place of the Rev. James E. Freeman of Yonkers, who gave an admirable missionary address. Next to these spiritual sermons were the presentations of work in the various mission fields. Three mornings wholly, and one morning partly, were given to this missionary information. Especially was emphasis laid upon foreign missions, and none were heard to say, even in private, that they do not believe in foreign missions.

On two week days two churches were filled at the same hour, and on Sundays mass meetings were held in the park in the centre of the village. At these meetings great crowds listened attentively to missionary addresses, the speakers at the larger one being Bishop Greer of New York and Bishop Kinsolving of Southern Brazil. At an out-door meeting for boys two hundred were present, with one thousand grown people beside. The Bishop of West Virginia presided, and one of the speakers was Mr. Hubert Carleton of the Brotherhood. A helpful feature of the whole Conference was the presence of a large band, admirably trained and able to play the Church hymns. It wore bright red suits, and with a long procession of vested choristers, singing as they marched through the park, was most picturesque. The band was tendered free by Mr. Robert W. Tailer of New York, owner of the Berkeley-Waiontha Hotel, himself a Churchman.

that was not technical, the rise of Church music from the Reformation to the present was traced and explained. More delightful expositions of this subject it would be hard to imagine.

Deserving to be classed by themselves were the training classes for Sunday school teachers, held by the Rev. Dr. William Walter Smith, secretary of the New York Sunday School Commission, and the Bible study classes, held by the Rev. Samuel R. Colladay of Berkeley Divinity School, Middletown. In spite of counter attractions, Dr. Smith held from eighty to ninety teachers each morning, and Prof. Colladay's studies were compelled to adjourn from chantry to Church early in the Conference, the attendance having outgrown the chantry.

The outcome of the Conference was an offer of an auditorium if it return to Richfield Springs next year, and marked increase of interest in missions, and the introduction into Church methods of a new forward force. The vacation idea was not overshadowed, and receptions and lawn fetes, trolley trips and carriage rides, boating, golf and tennis were enjoyed each afternoon. It is counted certain that the American Church Missionary Society will arrange a similar conference next year, and it has been asked to arrange one in Northern Michigan, to be attended by Church workers in the cities of the Middle West.

CORRESPONDENCE.

DEFICIT IN APPORTIONMENT.

The following letters from Mr. Geo. C. Thomas and the Rev. Dr. Lloyd came too late for our issue of Aug. 15, but we insert them now for the fuller information of our people.

New York, August 19, 1904.

To the Editor:

The offerings for General Missions from parishes and individuals, under the apportionment plan, for the eleven months of the fiscal year to August 1st, amounted to $342,015, being an increase of $3,843 over the offerings for the eleven months to the same date last year.

As there was an increase in the eleven months to August 1st last year of $75,443 over the preceding year, that large increase has been held, and nearly $4,000 added thereto. Moreover, in the eleven months to August 1, 1902, the first year of the apportionment plan, there was an increase in the offerings of about $35,000 and that increase has been held as well.

There has, therefore, been a very marked and continuous increase in the offerings since the apportionment plan was adopted.

During July four more apportionments have been completed—Arkansas, Arizona, Honolulu and the Philippines.

The list now stands, therefore: Arkansas, East Carolina, North Carolina, Virginia, Alaska, Arizona, Asheville, Duluth, Honolulu, Montana, the Philippines, Salina and South Dakota—thirteen in all.

Thirty-two Dioceses and eight Districts have sent larger offerings to August 1st than to the same date last year, and twenty-two of these have given more in eleven months than in the previous twelve months.

Under the apportionment plan this year $630,000 was asked for. In the eleven months, as stated above, $342,015 has been received. Less than one month remains in which to receive the large amount still required, if all of this year's appropriations are to be met.

Three thousand six hundred and eighty-three parishes and missions, containing some 520,000 communicants, have sent offerings.

Two thousand three hundred parishes and missions, containing about 245,000 communicants, have not yet sent offerings toward the apportionment.

The enclosed detailed list for your Diocese will show how this matter stands. We also enclose a summary for the whole Church, which shows the progress that has everywhere been made. As we have said, 2,300 parishes and missions, containing 245,000 communicants, have not sent us offerings toward the apportionment. THEIR OFFERINGS, PROPORTIONED TO THOSE ALREADY RECEIVED, would accomplish the result so much desired by all. The pledges and appropriations for the general work were made by their representatives in faith that they would respond. Those who have contributed are justified in expecting that all others will do likewise, according to their ability. We believe that a very large number will still send offerings before September 1st.

The above information has been sent to all general and diocesan papers, to all the Bishops and the Parochial Clergy, to the members of the Board of Managers and the Missionary Council, and to the members of the General Convention, which put the apportionment plan on foot. To each has been sent, also, as in past months, the enclosed summary, and a detailed statement for the Diocese to which he belongs, in order that everyone may lend a hand intelligently.

Our fiscal year closes September 1st and it is requested that all remittances be made before that date, as the books of the Society must close promptly.

We hope that the detailed report for the entire year, which will be prepared and sent throughout the Church as quickly as possible after September 1st, may show a very great advance over the present figures, and include all the offerings that are possible from every parish and mission and every churchman.

Yours very truly,
GEORGE C. THOMAS,
Treasurer.

New York, August 15, 1904.

Mr. Editor:

You have received Mr. Thomas' statement, in regard to the apportionment to August 1st, which we hope you will print.

May I have space enough, in addition, to say to the Church that it appears now that $60,000 of the amount necessary for the current year's expenses will not be received.

The statement shows 3,683 parishes, representing about 520,000 communicants, have offered $338,173; 2,749 parishes, representing about 245,000 communicants, have offered toward their apportionment nothing. This probably means we have received all the help the parish clergy are likely to send, apart from what the children and the Woman's Auxiliary have done.

It remains now for those who have large means at their command to determine whether they will make good the balance needed and so save the work from embarrassment. It may be that the clergy will desire to make this known to their congregations on Sunday.

Needless to say that this is a time when all who are jealous for the Church's honor might with reason give themselves to prayer that God may help His own cause.

Very truly yours, ARTHUR SELDEN LLOYD,
General Secretary.

Rationale of the Standing Order.

The **purpose** of the Standing Order, granting seat, but denying vote, to delegate from a Missionary District, is to secure a practical administration of the Church's affairs in those districts, that shall be in harmony with the fundamental principles underlying constitutional and canonical legislation, and the existing workable theory of aggressive missionary work by means of such districts.

Such districts are in an inchoate state, and have no law-making authority, and therefore can give none to its delegate, and hence in the nature of the case, he cannot have the **qualifications** of a legislator of a **law-making** body.

He is and must **remain** ineligible as a **voting** member. Convocation cannot qualify him, and General Convention cannot. She can only **judge** of the qualifications. She cannot **confer** them. His right to **legislate** or vote can only be conferred by the body which delegate represents.

Missionary Districts **are** not integral parts of the Church. An integral part of the Church is an autonomous body. A green apple does not become a **ripe** apple by **declaring** that it is a ripe apple. If General Convention enacts that Missionary Districts are integral parts of the American Church, she makes them fiat dioceses. This may be found to be more interesting than practical. It may become very embarrassing.

By Sec. 4, Art. 1 of Constitution, only a **Diocese,** and one already admitted into Union with General Convention is entitled to representation. The House of Deputies is composed of members who have been legally elected to represent such an **autonomous** integral part of the Church. See Appendix to Gen. Canons—Order Sec. 1, also certificate of deputy.

The **Diocese** is the constituent or integral part of the American Church, as the sovereign state, not territory, is of the Republic. Now if General Convention recognizes **Missionary Districts** to be integral parts of the American Church, as proposed in last General Convention before they are erected into Dioceses and admitted into union with General Convention, she must first change basis of representation; second, annul or change all legislation, constitutional and canonical, relating to Missionary Districts; third, she must create a **new** workable theory of aggressive missionary work. Otherwise the proposed action to make the Missionary District an integral part of the American Church will be contrary to the Church's theory and practice.

Under the existing theory and legislation, the Church, in her entirety, enters **new** territory by means of Missionary Districts, sows seed and gathers the harvest until the more complicated, expensive and autonomous plan of the Diocese can safely be assumed. Is the Church ready and prepared to abandon present theory of Missionary Districts as provided for by Constitution, Art. 6, Sec. 6, and by Canon 19, Title 1, Sec. 6, (1) and (2)? J. H. WATERMAN.

LITERATURE OF THE DAY.

"Modern Poets of Faith, Doubt and Paganism." By A. T. Lyttleton, Bishop of Southampton. (London, John Murray.)

Bishop Lyttleton was not very widely known, but he has left behind him the memory of a man who had fixed his standard at the highest and strained after it with all his might. There is a quite too brief memoir prefixed to this work, but it suffices to show the type of man he was, and his utter consecration to his work, the living in it and for it which always characterized him. Perhaps the most weighty and pregnant of the **Lux Mundi** Essays was his on the Atonement, one of those few things which need to be read again and again; and of the fewer which can be so read.

The essays in this volume were published in the **Church Quarterly Review,** between 1878 and 1883, the period of his life when there was least pressure on his time. That **Review** is a mine of valuable things, for its contributors have always been of the best England could produce, and they have almost invariably given of their very best. Bishop Lyttleton's Essays have not been revised. The subjects are "Tennyson," "Browning," "The Poetry of Doubt" (Arnold & Clough), "Carlyle," "George Eliot," "Modern Pagan Poetry" (Swinburne and James Thomson), "The Pagan Reaction Under the Emperor Julian."

A quarter of a century is a very long interval indeed, measured by the feverish energy of production in this age. Very much excellent criticism has been spent during that time on nearly every one of the above subjects. But we fancy that Lyttleton's fine insight, his absolute impartiality, his perfect sanity, will secure a hearing for him through many a long day to come. He could and did say hard things, but there was never any trace of the "religious bitter" in them; one recognizes how earnestly he was trying to be perfectly fair.

The faith or the unfaith of the work he is considering comes to the front continuously, as it necessarily must with a man of his strong convictions, but he is never moved to unreasonable or unjust vigor of condemnation. In the article on "Poets of Doubt" a very striking contrast is drawn between Arnold and Clough. A few know a little of Arnold, but hardly one in fifty has even a name acquaintance with Clough. Yet both are infinitely better worth reading than the sound minus sense which characterizes the larger part of what is courteously termed poetry in these days.

A great deal more might easily be said about this book, and indeed ought to be said, but under existing conditions of space we can only commend it to all lovers of the goodly fellowship Bishop Lyttleton has drawn together, with the assurance that under his guidance their eyes will be opened still more to both the glory and the excellency of their best beloved authors.

"Elfin Songs of Sunland." Charles Keeler.

This prettily gotten up book is published at the sign of The Live Oak, Berkeley, which sounds uncommonly like one of those archaic mysteries which swing in front of village inns in England. We tried to get an unbiased opinion of the merits of the book from one of the class for whom it was written, but only succeeded in eliciting a vague criticism. Some of it is funny—most of it is jingly, and that ought to secure approval. Almost unconsciously one is apt to judge a book like this by the standard of Lear, but that is hardly fair. Proof of the pudding is the eating. Grown-ups don't know enough to give an opinion worth having on books for children. H. H

MAGAZINES.

The Nineteenth Century is interesting right through, but there are several papers which are very much more than that. The first article puts the Japanese cast as to commencement of the war in very clear light. Just the big bully over again, and lack of gentle consideration on the part of the bullied, pitching in before his superior was completely ready to smash him. Very sad, but rather human. The Russian Prince Kropotkin writes on the "Ethical Need of the Present Day," and argues that what is needed now "is a new comprehension of morality." Very much needed in Russia, certainly, but anything by this writer is not likely to escape the censor's tar-brush. The delightful article on "The Harvest of the Hedgerows" will not be missed by lovers of nature, and "Pepys and Mercer," though containing nothing new, is pleasant reading. The number, in short, is a very remarkable one.——**Everybody's Magazine** continues the Lawson unveilings of Standard Oil iniquities. There is a portrait of John D. Rockefeller. If he is really a good man, and this is not a likeness, he ought to get enormous damages in a suit for libel. And again, if Lawson is not truthful, the same remark applies. But if he is, and he rings true, the saintly Rockefellers, and all their following, ought certainly to receive from just judges the fullness of their reward. Bailey Millard, the well-known California author, has a very good story with a rather cryptic title—"The Urge o' Youth." It just hits the situation, however, and the story is the best in the number. H. H.

LITERARY NOTES.

The English edition of Stall's Books in the Purity Series, published by the Vir Publishing Company, Philadelphia, has attained an unusually large circulation in Australia, New Zealand, South Africa, and even in India, China and Japan. Missionary societies are translating them into seven languages in Asia, and in Europe they are being issued in the Swedish, Dutch and French languages.

The last published volume from the pen of the late Bishop Huntington was entitled "Personal Religious Life in the Ministry," and was issued by Thomas Whittaker. A special interest attaches to it, as, the subject matter of the work having been delivered in the form of lectures at the General Theological Seminary, fifty-five members of the senior class united in a request for their publication, to which the Bishop kindly acceded.

The advance sale of the Entirely New Cynic's Calendar shows a keen demand for this little volume of Revised Wisdom. The publishers, Messrs. Paul Elder & Co., report that the first printing of ten thousand copies was over sold at the first announcement, and that a second printing of twenty thousand additional was ordered before publication day. The edition will soon be ready for distribution.

Another volume of essays by J. Brierly of the **Christian World,** London, will be shortly published by Thomas Whittaker. The title will be "The Common Life," and in form and style it will resemble "Ourselves and the Universe." which still enjoys a wide popularity.

Few in any, contemporary religious essayists have met with the enthusiastic reception that has greeted the works of Mr. Brierly both in England and here. He is a genius for originality. There is a sermon suggested in every page he writes.

Paul Elder & Company, San Francisco, announce **"Yosemite Legends,"** a rendering by Miss Bertha H. Smith of the Indian legends, six in number, that enrich the asosciations of Yosemite Valley. The myths are told in a style refreshingly simple and in harmony with the standards of the Indian character.

The conception and execution of the volume promise to be sufficiently distinctive to insure its interest to all lovers of the Yosemite and to earn for it a prominent place among the holiday books of the year.

"The Life and Times of Savonarola," in brief and popular form, and a tale entitled "The Home of Fiesole," included in one volume, will be published shortly by Thomas Whittaker.

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MACBETH, Pittsburgh.

The John Tennant Memorial Home

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate charged for admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr A. Blohm

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This is a General Hospital under the auspices of the Episcopal Church, for the treatment of all diseases except those of a contagious nature. The buildings are warmed by steam radiators and well ventilated.

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Board will be paid weekly in advance. Rates: For a private room, from $10 to $30 per week; for a bed in the wards, $14 per week; special hospital nurses, $16 per week; special graduate nurses, $3 per day and 75 cents per day for board. Pay patients can have their own physicians if they so desire. Hospital patients able to pay will be charged for surgical operations as regulated by the Hospital, but in every instance the fee will be moderate. The fee for the use of the operating room is $10. A small extra charge will be made for medicines and surgical dressings, also for articles of food not on the regular diet lists.

The S. Luke's Hospital Training School for Nurses was established in 1889, and a three years' course of training is now given to young women desiring to learn the art of nursing. This school has graduated a number of thoroughly competent nurses. Applications for tuition should be addressed to the Superintendent of Nurses. Applicants must be between 21 and 35 years of age.

The Protestant Episcopal Old Ladies Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

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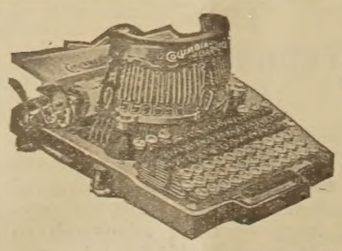

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